The CHRONICLE of the LONDON MISSIONARY SOCIETY

1927

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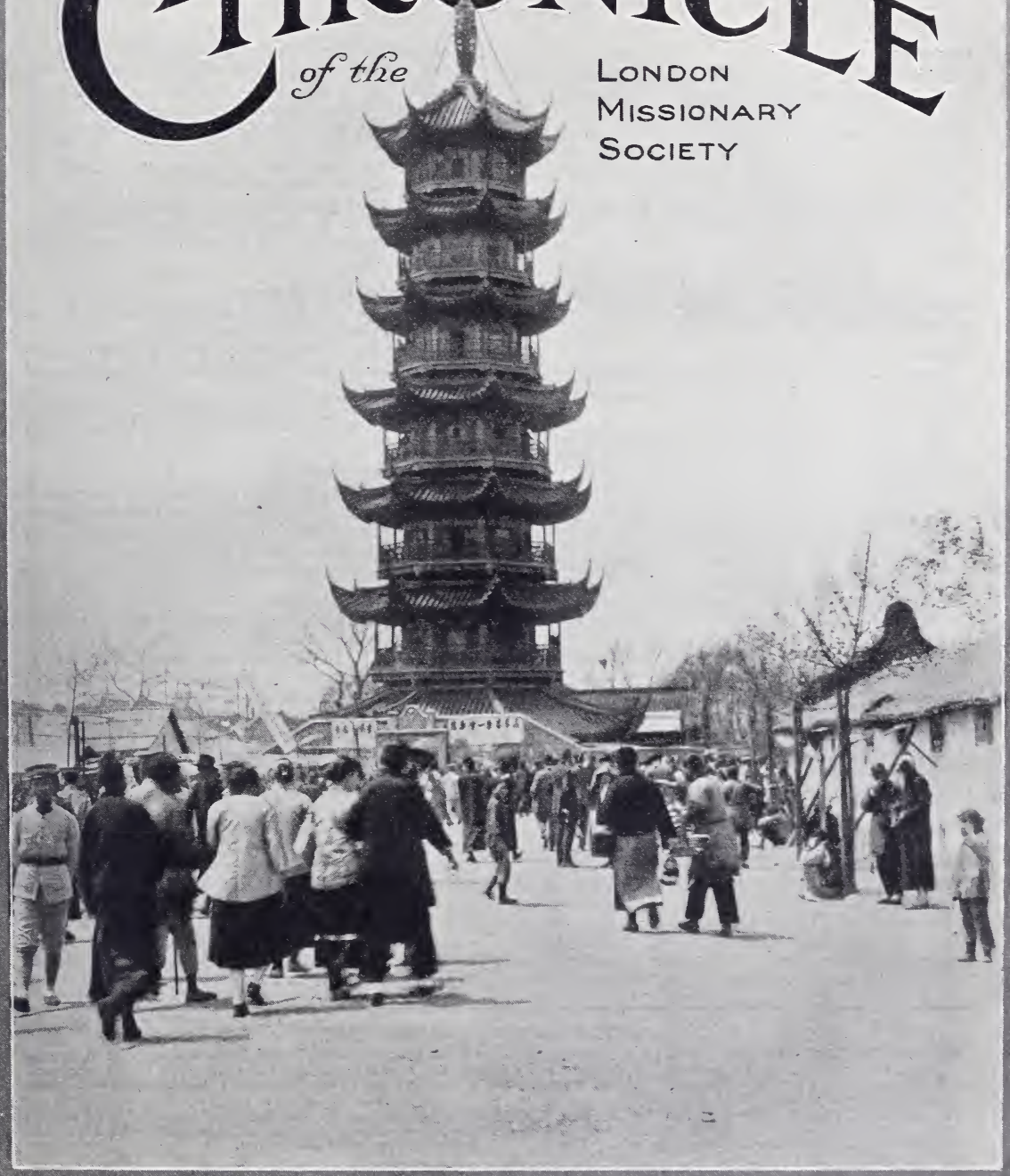
MARCH, 1927 PRICE TWOPENCE

The CHRONICLE of the LONDON MISSIONARY SOCIETY



A Chinese Pagoda in Shanghai. The scene of a religious festival [*Photo by O. G. R. Beynon.*

THE FINANCIAL CHALLENGE OF MARCH 31st

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Miss M. MARTIN, from Siaokan, Central China, January 14th.

Mrs. and the Misses DAVENPORT, from Shanghai, January 26th.

Departures

Mrs. R. K. EVANS, transferred to Tientsin, and Mrs. E. R. HUGHES, returning to Tingchow, China, per s.s. *Mongolia*, January 14th.

Miss L. STANYON, B.A., transferred to Salem, South India, per s.s. *Rawalpindi*, January 21st.

Rev. T. W. PEARCE, LL.D., returning to Hong Kong, per s.s. *Antonor*, January 30th.

Dr. H. E. WAREHAM, proceeding to Australia as Deputation, per s.s. *Mooltan*, February 11th.

Birth

JAMES.—On January 4th, at Ambohimahasoa, Madagascar, to the Rev. and Mrs. I. Roland James, a daughter (Mary Barbara).

Deaths

JONES.—On November 25th, at Imerimandroso, Madagascar, John Islwyn, the infant son of Rev. J. T. Jones, aged twelve months.

STOWELL.—On January 18th, at Jammalamadugu, South India, Frederick Arthur Stowell, M.A., of Bellary, aged 44 years.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Thames Valley..	Feltham.	Mr. F. Oldfield.
N. Shropshire ..	Whitchurch.	Miss D. Eaton.
Manchester ..	Radcliffe.	Miss M. Taylor.
Newcastle ...	Rothbury.	Miss Neill.
S. Wilts ..	Birdbush.	Mrs. Jeffery.
Stockton ..	Norton Road.	—
Colchester ..	Lion Walk.	Miss N. Gibson.

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, March 18th, and will be conducted by Mr. F. B. Iles, Secretary of the Barnet and Finchley Group of the M.A.C.

Swanwick, 13th-19th August, 1927

Chairmen, Rev. McEwan Lawson and Miss D. Mack Smith. The Devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee £3, including registration fee of 7s. 6d. Registration forms are now ready. Railway vouchers for reduced rail fare will be issued for this Conference.

Leaders' Conference

A Conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts, from August 26th–29th, 1927. Fee £1 12s. 6d., including registration fee of 7s. 6d. Week-end tickets will be available for this Conference. Registration forms now ready.

Luncheons for Business Men

At the Memorial Hall, Farringdon Street.

Wednesday, March 2nd.—Speaker : J. H. Ritson, on " British Citizenship and its Responsibilities."

Wednesday, March 16th.—Speaker : Carl Heath, on " The New World in Macedonia."

Wednesday, March 30th.—Speaker : H. Sumitra, on " What Christ means to India."

Printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1. The lunches are from 1 to 2 p.m. sharp. Charge 1s. 6d.

Luncheons for Women

In the Memorial Hall, Farringdon Street, E.C.4, 1 to 2 p.m. prompt. Charge 1s. 6d.

Wednesday, March 9th.—Speaker : Miss Margaret Bondfield, on " Industry and the Coming of the Kingdom."

Wednesday, March 23rd.—Speaker : Miss Underhill, B.Litt., on " The Responsibility of Christendom for Africa."

Our Stamp Bureau

Are you starting a stamp collection for your boy ?

Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. H. Earl, 4, Westcliffe, Kendal.

Wants Department

Miss Noble, of Jammalamadugu, would be greatly helped by the gift of a magic lantern.

The Rev. E. H. Lewis would be grateful for the gift of a gramophone for district work, also old and new copies of " Sankey's Songs and Solos," and George Barrett's " Congregational Hymnal," for use in the Bellary Boys' Home.

Miss B. E. Simmons asks for copies of Sankey's Hymn-Books (1,200 hymns edition) for use in the Girls' School—music copies, and one Tonic Sol-fa copy.

Dr. H. E. Wareham would greatly appreciate the gift of a lantern, and also a typewriter.

The Rev. E. Baxter Riley would be glad of the gift of a second-hand Empire typewriter, also fifty copies of the " Congregational Hymnary," and Scripture lantern slides.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1 ; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society MARCH, 1927

How we left Siaokan

By Wilson H. Geller

THE Nationalist Party in China all seem to be anti-foreign, but with a difference. The moderates are not anti-Christian. Indeed, some of them are Christians themselves. The Left Wing is bitterly anti-foreign and many of its members are anti-Christian too. At Christmas in Central China there were anti-Christian demonstrations when hymn books and Bibles were torn up, and at Siaokan our L.M.S. missionaries had an anxious time as wild speeches to the crowd just outside the compound continued from 1.0 p.m. to 4.50. There was much shouting and jeering and then a procession of many hundreds of people marched round the city gesticulating and screaming as they passed the Mission Hospital.

In the following letter Mr. Geller tells of how finally he and Mrs. Geller and Mrs. Greig had to leave the city.

* * * *

s.s. "Kung-wo" on Yangtse,
Jan. 14th, 1927.

"Twenty-nine years ago to-day I entered Siaokan for the first time, and on Tuesday morning this week Mrs. Greig, Mrs. Geller and I left it in the dark, creeping quietly out of the city before the inhabitants were awake. We made our way across the fields, taking a quiet and circuitous route to the station which we reached about daybreak. We had no luggage except an attaché case each, and left home feeling pretty sure that we should be scarcely out of the city ere the compound and residences would be looted. But we were very thankful for the opportunity of getting away with our lives in quiet. It would be a terrible thing to be brutally done to death by a howling mob of hooligans, and we have been within an ace of that more than once lately. As it was the night was clear and quiet, brilliant stars shining down upon us, and a thick white frost on the ground.

"The day previous had been a day of very disquieting rumours. About 11 a.m. I had received a delegation of four young men from the Civic League Bureau. These delegates told me that I had better get away and hide for three or four days, as the people were so incensed at the British for the doings at Shanghai and other places that the lives of Britishers were in danger and they—the delegates—could not be responsible for what might happen.

Men of the Market. Shanghai *Photo by O. G. R Bevnon*

Watching the foreigner

7940

" I told them that we knew of the danger but refused to be scared. God had appointed us our work, and until our hour came no one could hurt us; that if and when our hour came we were quite willing to die in Siaokan. That was our considered determination. We had faced it many times lately, and were quite clear that we would not go until the finger of God clearly pointed the way to departure.

" We retired to rest about 11.0. At 12.40 I woke with a sort of rigor, shivering uncontrollably. Five minutes later came a ' rat-tat ' at the door, then a telegram from Hankow. ' Reiterate urgency, leave immediately, waiting, McFarlane.' That decided me beyond hesitation. I put a few valuable papers and my remaining dollars into an attaché case (along with my shaving tackle and a cake of disinfectant soap) and Mrs. Geller packed a similar case with her things. We divided all the copper cash we had amongst the servants, which was about one month's salary each. Then we got away out of the East Gate. Mrs. Greig had joined us. She saved a couple of suit cases full of stuff. After we had eaten some Chinese bread and drunk some hot tea and had rested a bit at the station inn, we were feeling quite at peace and thankful to have got away so well.

" Then, suddenly, soldiers lined up outside, peering in to see us with obviously unusual interest. Our hearts stood still. Whatever did this portend? Were we to be sent back to the city after all? Or to be shot there at the station? Then a chair stopped, and the occupant alighted. It was the City Magistrate! He came in and inquired who we were and what we were doing there. He then turned round and in a big voice addressed the crowd which was fast growing in numbers. He told them that as Chinese were resident in England and well treated, so British in China were here for good works and must be treated as honoured guests. We could hardly believe our ears. But it was genuine. He and I exchanged cards, and he invited me to share his breakfast. He and the soldiers were going on our train down to the next station, there detraining for an anti-bandit tour. So we travelled together thus far, and he was just as pleasant and attentive as possible.

" Whilst he and I were sitting together in the inn, a young man joined us, an Inspector from Wuchang, sent by the Provincial Civic League Bureau to restrain the headstrong zeal of the Siaokan Bureau. He had heard of their visit to me, and had severely reprimanded them for going to such lengths and he beggedmeto say that we were leaving, *not* because of the delegates' threats, but because of our British Authorities' instructions, which was quite true. He, too, was most cordial, and we left Siaokan station not without some honour after all!

7942

By rail in China. Most of these people and packages are in one open iron truck The photograph was taken by Mr. Cyril Knott from a corner of the truck

" After one night at Hankow we came on board, and are on our way to Shanghai. We are taking return tickets which are available for six months!

" Just before we left Hankow Mrs. Greig's cook turned up, bringing us word that soldiers were already billeted in the Women's Hospital and in the Greig's kitchen! I expect that by now they are in our houses and sleeping with their boots between our sheets! Playing (?) on my organ, too! "

Siaokan, forty miles north of Hankow, has a well-established mission and twenty-six out-stations. In the area there are 1,300 Church members. The Leper Asylum is famous and the Church is a fine one. There are three dwelling houses and a hospital also.

Union in China

Opening Hop Yut Church

" Other men laboured and ye are entered into their labours."

MEN of renown have served under the L.M.S. in South China. Robert Morrison, the intrepid pioneer, James Legge, the eminent sinologue, and John Chalmers, the learned lexicographer, are held in lasting honour.

Two of the three have a large place in the story of the Chinese Independent Church in Hong-Kong. Beginnings date back to the earliest days of the colony when Dr. Legge came from Malacca, bringing to this new British possession the Anglo-Chinese College, of which he was the head. Shortly after his arrival Christian services for Chinese and non-Chinese were begun on the premises occupied by the College, the worshippers joining to form, with special reference to their nationalities, a " Union Church." In course of time a church structure was erected, and services were held in English and in Chinese, for several years the Chinese congregation meeting on Sunday afternoons, the non-Chinese in the morning and evening.

This practice continued until the progress of the colony rendered imperative the removal of Union Church to a less congested area, which was accordingly done. In the meantime the Chinese Church had become self-supporting and was in a position to build for itself on part of the land granted by the L.M.S. for the two-fold purpose of a hospital (the Alice Memorial founded by the late Sir Kai Ho Kai), and a church, the To Tsai Vi Tong.

Dr. Chalmers, then resident at the station, was indefatigable in promoting the joint scheme. He had the satisfaction of seeing the two structures side by side—the hospital, associated with wide-spread benevolent activities that won unanimous approval, the church, a centre of spiritual inspiration and moral uplift in the life of the community.

At length the time came for further expansion of which the church building shown in the illustration is a visible sign. It was opened on the 9th October last. It stands on land taken from the L.M.S. compound and formerly occupied by missionary residences. To free the site for its present purpose

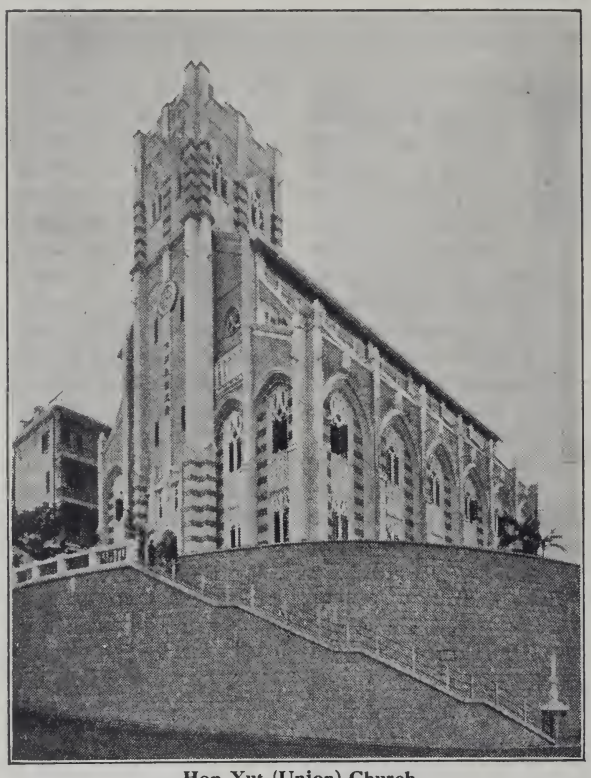
Opening of Hop Yut Church by the Rev. S. W. Cheung the father of the present pastor

two new dwelling houses were provided for the mission, the cost of constructing these being borne by the church and congregation.

A church structure of this type, together with its manse and other adjacent buildings not shown in the illustration, testifies to the faith and foresight, the courage and zeal of the Chinese Independent Church of the colony.

Its style witnesses to a taste in architecture acquired and developed by Chinese Church leaders, whose lives have been spent in Hong-Kong and who from first to last have acted for those whom they directly represent. The advantages of the situation are manifest. Dwellers in the chief residential areas west of the city find the church easy of access, whilst its elevated position above the main thoroughfare by which it is approached conduces to the quiet of ordered worship. From the lower levels, conspicuous at a considerable distance, it challenges inquiry, provides an object lesson and furnishes an incentive.

This church has been blest with pastors and teachers of rare gifts, used always with self-sacrificing devotion in the service of Christ. Such was the Rev. Wong Yuk Ch'o, of sacred memory. To him, to his brother of the Rhenish Mission, and to their honoured father, Chinese Christianity in this southern area is indebted in no ordinary degree. By their "preaching and living" they were the means of turning many to righteousness.



Hop Yut (Union) Church
The new Chinese Independent Church in Hong-Kong, opened on October 9th, 1926. The Church with adjoining buildings cost the Chinese Christians about £20,000

In the present pastor, the Rev. Cheung Chuk Ling, the church found a worthy successor in the ministerial office.

The old name of To Tsai has been changed to Hop Yut, signifying "Union," a fact to be kept in mind in view of church movements of the new time in this mission field. It is really a place of Union where many denominations concur—recently three new deacons from the Presbyterian body were inducted.

Friends in the home-land will not fail in sympathy and in intercession for this Chinese Church, that God's leading, so manifest in its history hitherto, will guide its members continually, perfecting their union in Christ and inspiring their zeal for service in the Gospel.

EASTER SCHOOLS

1. M.A.C. Easter School, Eastbourne, 14th–19th April, 1927.

Secretary, Mr. T. A. Mitchell, 5, Desenfans Road, Dulwich, S.E.21. No further applications can be received for this school.

2. Girls' Auxiliary Easter Conference, The College, Grindleford, Derbyshire, 14th–19th April.

Inclusive fee, 32s. 6d.

The school is situated in one of the most beautiful parts of Derbyshire, and is within easy reach of the moors. Application should be made to Miss D. Mack Smith, 5, Jesmond Road, Clevedon, Somerset.

Chairman, Miss B. Hope Simpson.

3. Northern Counties Conference, Llandudno, 19th–23rd April, 1927.

Chairman, Rev. Principal Alex. Grieve, D.D. Accommodation for seventy. Fee, £2 os. od., inclusive of registration; private rooms available, extra charge, 5s. Application should be made to Rev. L. Artingstall, 244, Deansgate, Manchester.

4. Midland Counties Conference, Tettenhall College, 15th–20th April, 1927.

Chairman, Rev. Nat Micklem, M.A.

Fee, £1 7s. 6d. Application should be made to Mr. R. J. Edson, 122, Floyer Road, Small Heath, Birmingham.

The Movies in India

By Helen L. Hawkridge, B.Sc., Madras

"ONE day I saw that 'Quo Vadis' was advertised as being on at one of the picture houses. As the Sixth have the 'Last Days of Pompeii' for one of their text books, I thought it would be a help to see the amphitheatre in 'Quo Vadis.' Miss Chakko is taking early Christian stories in her European history, with the persecutions under the Romans, with the Third Form, and asked if she might bring some of them. We said anyone to the Third Form down might go, and about thirty came.

"We went in two buses, Miss Chakko and two teachers with one lot, and I and another teacher with another. We bought the cheapest seats, and went straight into the 'women's' section of the auditorium. An obsequious official soon came and offered me a better seat, but I preferred to stay with the children. At the next pause he came again, and ushered us all upstairs into 'boxes.' Not boxes such as we have at home, but still far superior and more costly seats than those we had paid for. But folk are nice, always ready to help school children.

"The children followed the film fairly well. I think those who were near me were glad because they got bits of explanations. I hope they didn't follow all the nastier bits about Nero. I don't think they did. They loved the parts about the catacombs, and the other, more horridly thrilling parts, are magnificently portrayed, the fire in Rome and the games in the theatre. It is a very useful film, historically and Scripturally.

"Then again, the audience in the cinema is a very fascinating spectacle in this country. The women, some with faces half veiled, the men, thrilled, yet ready to give vent to catcalls and other sounds of derision whenever anything they think funny occurs. All 'love scenes' should be expunged from films shown in India. They are not ready for them yet; it is all suggestive and rather disgusting to them. The worst is that it is often films which are too bad to be shown in America and England that are sent to the East, so you can guess the general standard. We go for special films, of course, only. It does the chicks good to see pictures of other countries and other times if they are moderately correct. They learn more in an hour of seeing than in a year of reading about things utterly unfamiliar."

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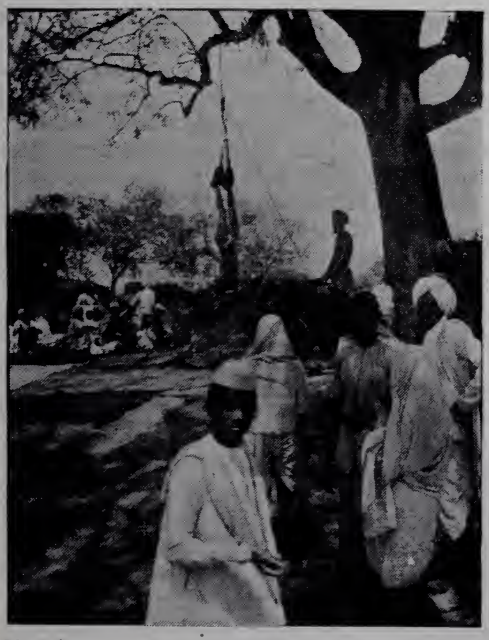
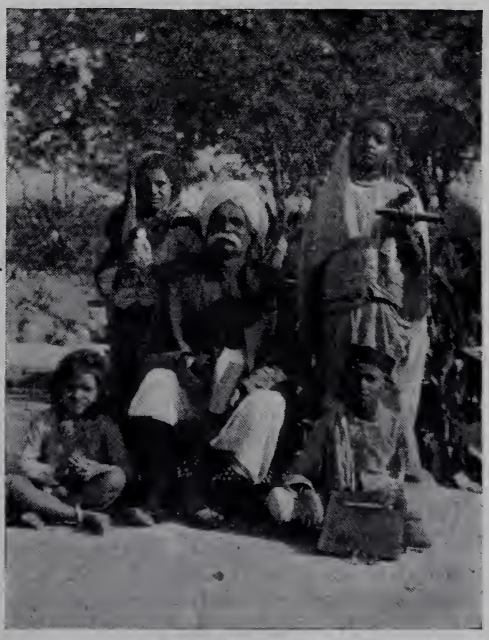




Photos by] [*W. G. Murphy*

The modern way of hook swinging

Pandit Ram Swarup

The Brahmin of Gopiganj who became an Evangelist

See "Ram Swarup," by John Grant, in the Venturer Series (Price 2½d. post free)

Freed from Fear

The Christian Home in Samoa

By Alec Hough

THE home life of the Samoan is generally very placid; perhaps we would think uninteresting, and yet, there is much more in it than appears at first glance.

If the day is fine and the trade wind is rustling the palm trees, nothing can be more picturesque than a Samoan house, and the visitor imagines idyllic days spent under almost perfect conditions. If, however, it is raining—as it so often is in Samoa—raining as it never does in our homeland, and the trees are dripping, and the house and its mats feel damp, and everything is dead, then the monotony of it all depresses the mind and we are only too apt to exclaim, "What a life."

Never Cannibals

What has Christianity done to counteract this lotus-eating life on the one hand, or to enliven its monotony on the other? It is well to remember that the introduction of Christianity never meant a violent wrenching away from an old wild life to something entirely new and strange; as it did, for instance, in Fiji, and I suppose still does in Papua. The Samoans were never cannibals, and therefore there was no revolting, devastating life to be regenerated. The Samoans have always been a peaceful and hospitable people. Of course in the old days there was bloodshed; even the coming of Christianity did not immediately stop the petty wars of the rival chiefs, and where there is war there is always rapine and unbridled lust. There was frequent and violent death, and there is a tradition of human sacrifices offered to a great King as Deity. But in spite of these blots, one can truthfully say the Samoans were a quiet, peace-loving race.

The Old Order

Our early missionaries found certain practices which they Christianised. The head of each family was its priest, and it was a common thing for the family to keep a strict observance of certain holy days in honour of the family god. There was therefore nothing strange to the Samoan in the strict observance of the Sabbath as enforced by the pioneers. It was natural and easily understood by the people. However strictly the Christian Sabbath was observed it never approached the positive physical pain endured by the heathen Samoan during a series of sacred days in honour of his god.

Then again, the head of every household did reverence to his god each morning, and so morning and evening worship was introduced in a natural and unforced manner. The picture one has to-day of the home life of the Samoan is of a very simple and sweet Christian life, perhaps not reaching to very great heights, certainly not sinking to any depths, but calmly satisfying.

In Bondage to the Dead

It must not be thought, however, that Christianity has done nothing but absorb heathen customs. Every missionary to the heathen has the same story to tell, *Christianity frees from the bonds of fear.* The Samoan, being animistic in his religion, went in fear of the spirits of the dead. It may never have occurred to us at home that the spirits they feared most were those of their own dear ones. Strangers have little to do with their life and can therefore have no reason to harbour any resentment. A relative may have been hurt, or fancy he has been slighted, and he may carry that away with him into the next life, and then his spirit seeks the earliest opportunity for revenge. Sickness and calamity came upon a person, and it was nearly always accounted for as the work of an evil spirit, and the horror of it all was that they did not know who it was or how it had been hurt and slighted. And so life was filled with haunting fear. Every great chief in Samoa went in fear of his rivals. He never slept without a guard outside his house, and two or three old women inside to keep his coconut shell fire burning brightly. His weapons were always by his side and he slept in the very centre of the house with rolls of mats piled up all round him so that at the slightest alarm he might be ready for his foe. But what was that fear compared with the awful fear of the unknown and invisible foe against whom no precautions were possible? That dread foe accounted for the awful look of fear in the eyes of the heathen.

Freed from Fear

Bogies banished

That has gone now in Samoa. Of course, we still have superstition and there is still talk of "aitu," but fear does not stalk by a man's side during the day and lie down with him to sleep at night. Men rest in peace, and now that Christians of the third generation are becoming the parents of the race, bogies are no longer used to quiet children, nor do men talk in bated breath of the spirits if one of the household is suddenly taken ill. Christianity backed by education and the enlightening work of the New Zealand government, not only in its medical service but in all branches of its work, is banishing fear and senseless dread. To-day happiness reigns in the homes and lives of a particularly care-free, buoyant race. There is love of children—always a peculiarly attractive feature of Samoan character, but this love is now backed by a Christian sense of the responsibility of parenthood; so that children are not obtained for adoption by relatives as easily as they used to be. And there is nothing quite so beautiful as the evening worship which I have often held in a pastor's home when visiting my district. The little children of his school gather around seated cross-legged on the floor, and sing

"Tell me the old, old story,"

and read of how Jesus took little children in His arms and blessed them, and then repeat together in perfect unison,

"Our Father, which art in Heaven,"

I have often felt that these folk know, perhaps better than we do, what the angels meant when they sang,

"Glory to God in the highest, and on earth peace, goodwill towards men."

Her Mother's Wedding Ring

For the L.M.S.

THE congregation was a small one. But it was a church with great traditions. In it are the faithful few who stand by the church of their fathers. To this church a missionary from India was sent to speak.

At the close of the service, the missionary was approached by a lady who, in a state of great agitation, was trying to take from her finger a ring. Having succeeded, with difficulty and not a little pain, she said—with tears in her eyes—"I cannot afford to give money; but I want you to accept this ring for the L.M.S. My mother died last year; since then I have worn this, her wedding ring. As she was always a keen Foreign Mission enthusiast, I can see no better purpose for this ring than that it should be dedicated to the Missionary cause."

The missionary had made no appeal for gifts or money, and it was with a sense of deep humility that he accepted this sacrifice—for sacrifice it was indeed.

That ring—apart from its actual value in money—was worth more than its weight in gold to that devoted daughter, if only as a keepsake. And, doubtless, that ring has a history, written in a record more permanent than that of men—a history written in the indelible ink of loving self-sacrifice.

This incident reminds one of the Old Testament story of the Tabernacle, in which we read:

> "And they came, both men and women
> as many as were willing hearted,
> and brought bracelets and rings
> and all jewels of gold;
> And every man that offered,
> offered an offering of gold
> unto the Lord."

If this could be repeated in our time and generation it would not be necessary for the L.M.S. to hand over to others any of its work in the foreign field, or to refuse the repeated appeals made for teachers.

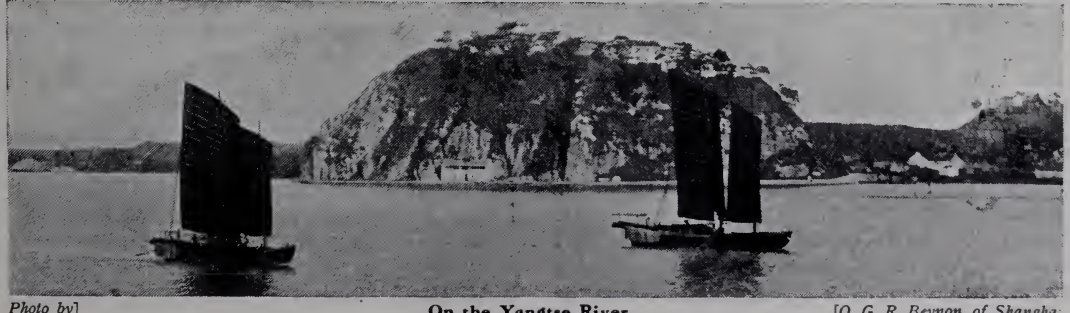


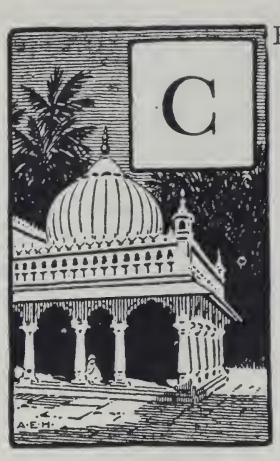
Photo by] **On the Yangtse River** *[O. G. R. Beynon, of Shangha*

8185

INDIAN BHAKTI

Its Reaction on Christianity

By G. E. Phillips, M.A.



CHRISTIAN Missions can never be a purely one-sided process of giving; they always involve receiving also. We share with some other country the best we have—which is Jesus Christ—and in the sharing receive the best which that country can give to us. In the case of India we have rich gifts to receive as well as one supreme one to impart. Not for nothing has India for scores of centuries sought for God with a persistence unsurpassed anywhere in the world. Out of that very seeking has come something which when brought to the feet of Christ enriches our apprehension of Him.

Three Main Roads

The sacred books of India have charted several roads for getting to God, three in chief, good works, knowledge, and "bhakti," with the third of which is our present concern. Ancient Sanskrit as it is, it is one of the words in commonest use in every vernacular in India to-day, applied to such varied contexts as to baffle the dictionary-maker. But if we put faith, love, and piety together, we shall not be far wrong in our idea of the connotation of "bhakti." It is directed towards parents, teachers, friends, but really to these as themselves representing God. In the history of Indian thought, from time to time there has been a revolt against the extreme pantheism which leaves one only Reality, concerning which nothing whatever can be predicated, so that human experience is illusory and divine communion impossible. The heart has rebelled, and wonderfully pictured for itself some divine manifestation with grace for man's need, intimately accessible, a God who can be felt and loved. The philosopher's Being was too cold; God's presence must be warm, thrilling to ecstasy. Naturally the sects which set forth incarnations of God have been those which most prominently set *bhakti* in the forefront of religion, for the same deep-seated need for divine intercourse gave rise to the conception of incarnations and to *bhakti* alike. But the need was so deep that even where incarnations were denied, as in the case of the Saivites of South India, this emotional attitude was directed towards God represented by the idol in some temple, and became the dominating force which swept Buddhism out of India because it had no God.

The Way of Mary

This *bhakti* had its weaknesses, being sometimes emotionalism run riot, unrestrained by intellect or conscience. When the object of devotion was not perfectly holy, and the relation of devotee to the Lord was figured by the sexual relation of the beloved to the lover, impurities could and did creep in. When this was avoided, sometimes religion became an elaborate effort to induce emotional states—thrilling of the body, rising of the hair, shedding of rivers of tears—which had no outlet in practical service and must have had morbid psychological results. The faults which have occasionally marred Christian mysticism all reappear magnified in some forms of Indian *bhakti*. But in spite of them all, religious *bhakti* remains one of the loveliest flowers in India's religious garland. The way of *bhakti* as distinct from the way of *karma* or deeds has been the way of Mary as distinct from the way of Martha, and we know which the Lord appraised as "the better part."

What will happen when that same love and devotion is directed towards the Lord Who alone is truly worthy to receive it? It will be not less, rather more, passionate, but the passion will find expression in service —"inasmuch." It will be pure because no impurity can survive close contact with Him. And it will be intimate because Christ dwells in the heart by faith.

A Song of Devotion

Already the religious nature which made Hindu *bhakti* can be seen setting its own particular mark upon Indian Christianity. It can be seen in some of the lyrics which express Christian devotion. Here is a rough paraphrase of one in constant use in Tamil churches. Note the reverence, inherited

from Hinduism, which feels that to be with Christ means to be at His feet.

Lord, Holy One of Scripture,
The beauteous foot which angels
Praise with overflowing hearts,

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

The foot, which trod the sea as if dry land,
While waves rose high in raging storm,

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

The golden foot worshipped by Mary
As lovingly she poured the nard
Whose fragrance spread abroad,

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

The foot which trod the way as
Thou bearedst the cross
To remove my punishment—
From which I found no place of refuge,

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

The foot Thou gav'st to be
Pierced with cruel nails
That men of earth might rise to
Heaven on high.

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

Lord Jesus, support and sacramental
Food to those who find Thee,
Master for ever more,

Refrain—
Thy foot alone for me—
Nothing on earth save that is my desire.

Silence and a freed Spirit

A few devout Christian souls with Hindu spiritual ancestry use an intimacy and familiarity in their personal converse with God which is impossible for us Westerners without irreverence. The Hindu devotee could sometimes scold, sometimes cajole, sometimes be playfully facetious with his god, and the same moods are not unknown even to Christians, though usually held in restraint by the reverent sense of difference between the holy Lord and the sinner. Some Indian Christians frequently wait quietly upon God for hours together. Student camps always include more silence than similar camps in England. Many a missionary in India has learnt from his environment to love long devotional periods of quiet in solitary open-air places where God's winds gently blow, and the only voices heard were of the birds. Mr. Winslow in his recent little book, "The Indian Mystic," has rightly shown what precious help Hindu saints can give to our own souls' life with God-in-Christ.

Perhaps we have after all over-emphasized the will. The psychologists of to-day seem to be saying that instinctive emotions turned into right channels have a power denied to decisions of the will determined in calm calculation by the intellect. What if we are losing much by not *feeling* more about God, rejoicing in Him, sometimes "letting ourselves go" in our own way, as did the saint N. V. Tilak in his? True Christian mystic that he was, sometimes song was not enough, and he danced in praise of the Lord Jesus.

Danger in Activities

Perhaps we are too busy about the Lord's service. Splendid is the activity of many a Church worker. But if he can hardly join in the prayer at a service because he is remembering that afterwards he must speak to Mr. Jones about the Scouts and to Mrs. Brown about the missionary leaflets, then activity is becoming a danger. Who will say that this danger is not real in our churches? Even when we do pray, we are often too active, omitting that part of prayer which consists of listening to and dwelling in God. It is an Indian Christian who has just been saying, "Our aim should be not to pour out our feverish desires before God, but to forget them in the joy of the sense of His near presence. Such an aim if earnestly sought not only elevates the soul, but cools the overwrought brain and refreshes the body."

We are longing in these days for some fresh discovery of the grace of our Lord, Who is more wonderful than any Hindu devotee's vision. It would be a joyous thing if Indian *bhakti* opened up some hidden spring of the spirit, enabling us to offer ourselves more completely and passionately to Him Who loved us, and loosed us from our sins by His blood.

Vatorata Institution has moved

Some friends in England seem to be uncertain as to what has happened to Vatorata and its Training College. The old Vatorata Training Institution has been transferred bodily to Fife Bay, and is now known as Lawes College. The College still serves the whole Mission in Papua, and is not an addition to the District Mission at Isuleilei, although situated near it.

The address for members of the college staff is Lawes College, Fife Bay, Territory of Papua.

TE DEUM LAUDAMUS

By Edward Shillito

" The glorious company of the Apostles praise Thee :
The noble army of martyrs praise Thee."

" Is not the explanation of the thanklessness of modern Christians largely due to the fact that, until lately, many of the Churches have too much neglected that aggressive work which must bind every Christian community together ? A regiment in a garrison town is proverbially liable to slackness of discipline. A campaign brings it into shape."

E. A. ABBOTT.

I

WE keep our *Te Deums* for great mercies. At the present moment it may be asked, What ground is there for raising our shout of praise ? It is the month of March, when our L.M.S. year draws to a close. Is there any ground for peculiar thankfulness in the story of the year ? Any magnificent gift ? We do not know. But must we wait for such mercies before we take up the Apostolic words of praise ? Paul and the other Apostles sang praises at all times but not because of an unbroken succession of successes, or even because of their own unchecked progress. They were glad and thankful because of their trust in the Captain of their salvation. Whatever happened to them at the moment, they never lost faith in Him.

" Now to suppose that Christian Churches in modern times can give up thankfulness in this sense, is much the same as to maintain that an army can give up trust in its general. So it can. But if it does the army is ruined."

II

We shall chant our thanksgivings if we trust our Captain and move promptly at His bidding. It will be through aggressive service that we shall recover the note of gratitude which sounds faintly. We may think of ourselves as a beleaguered garrison, or as an army on the march. Beleaguered garrisons do not sing their cheerful songs. And if we are not even beleaguered, but idly passing a peaceful time in a garrison city, we shall not chant our praises. We need to enter upon a campaign if we would learn the happy songs of the redeemed.

It is an experience easy to verify that Churches are never so united, never so cheerful, and never abound in thanksgivings so earnestly, as when they have undertaken some new task, or made some bold sacrifice. When the regiment leaves the garrison town for the campaign, it will sing its *Te Deum.*

III

The distinction does not lie between those of us who are at home and those who are abroad on the service of Christ. If we are at home we need not be a regiment in a garrison city. We can keep in our hearts the stories of the army and the victories of its Apostles. We can go with them ; we can make our own sacrifices, as they have made theirs. We can plan our lives on the scale of war-time. We can give as men give when the call is sounded :

" For all we have and are."

In the story of the Kingdom of God we have come to a moment in which a revision must be made of our whole standard of living. There is always a danger in our Churches that we may go on from year to year with the same gifts to God, the same prayers, the same hours, the same offerings of our wealth. Ought we not to revise these givings in the light of our own resources ? And still more in the light of the demands which are made upon us by the Kingdom of God ?

IV

It is not by even respectable giving that the calls of God will be met to-day.

There is need of heroic giving.

The task of this hour is not within the power of an army accommodating itself to the garrison town. Only an army on campaign with the joy and the discipline and the passionate enthusiasm which come from trust in its Captain can do this great thing.

AS EVIDENCE

" Sometimes people give to avoid trouble ; they give their money instead of themselves. Giving from the heart is the giving that helps. Such giving does more than relieve material needs. It may be making the love of God credible to His children. Many cannot believe in God because of the hardness of their lot."

—*Hugh Martin,* in "Christ and Money."

The Outlook

POINTS FROM THE INDIAN MAIL

Dr. Stanley Jones in Benares

"THE Stanley Jones meetings have been most successful — the *shamiana* crowded (750 to 800) each night, by the right sort—and lots of extra sectional meetings and Round Table Conference. Stanley Jones has invited me to join him and help in *Ranchi* in January for five days' Special Meetings there, and I am not sure but our Benares Scheme may eventually link on with him, too, with follow-on work. Popley is trying to arrange for a Conference of those interested in the Stanley Jones Fellowship to meet in Benares in March."

(*From Rev. J. C. Jackson, Benares.*)

Work for the Semi-literate in the Telugu Country

CONSIDERABLE thought and effort has been bestowed upon the production of literature for the semi-literate, and, besides those already issued, a series of booklets in large print on common ailments and their treatment has been prepared and is ready for Press. This series, written by European and Indian doctors, includes pamphlets on Sore Eyes, Tuberculosis, Fever, Plague, Cancerous growths, and Guinea Worm, and already orders have been received for more than 13,500 copies. A "Children's Bible" is also in preparation.

(*From Rev. F. L. Marler, Hosur, South India.*)

Jiaganj Hospital

DR. STURSBERG is postponing his furlough in order, before coming to England, to complete the fine new hospital building which is being erected at Jiaganj, and towards which the Government has given a grant of £3,750. He has just finished a new church building for Berhampore, erected by generous gifts from Christians and even from non-Christians.

Co-operative Societies

REV. G. GNANAMUTHU, of Erode, sends us the Eighth Annual Report of the Erode Christian Co-operative Union (Limited). There are twenty-seven Co-operative Credit Societies affiliated to this Union. These Societies, through the system by which they make loans and organise the recovery of the loans, are helping the outcastes to carry on successfully their agricultural work and teaching them valuable lessons of thrift, financial management and co-operation.

Chikka Ballapura—Rich and poor alike there

DURING the year the electric light has enabled the workers in this South Indian hospital to work at night. The installation was the gift of the late Dr. John Winterbotham and his father and mother, Sir William and Lady Winterbotham, and other members of the family.

Of two patients under the care of the hospital staff, one was the Dewan (i.e. Prime Minister) of Mysore, who had had a fracture-dislocation. The other was a poor man who had been digging away at the bottom of a well when a mass of earth fell on him and fractured his thigh bone. Both of these patients, the rich man and the poor man alike, owed their health in part to the X-ray plant, which has been put in through the generosity of friends at Bournemouth.

Things we cannot do

MANY things are expected of the missionary which he may not do.

One day it is a high-caste gentleman calling on the missionary's wife with the request that she will teach him how to use a patent hand embroiderer in order that he may teach his wife. The idea that the missionary's wife had herself never before seen this new instrument had, of course, not occurred to him; for, are not the English supposed to know everything?

Another day a wealthy Hindu widow calmly demands that the missionary become trustee of a fund for the perpetuation of idol worship in a Hindu temple built to the memory of her husband. Such is the trust in the missionary

Twenty-five Years in Nagercoil

Student and Principal speak

THE Rev. Geo. Parker, M.A., B.D., has been twenty-five years at Scott College, Nagercoil, Travancore, and the fact has been properly celebrated by the students and others. The following extract from a speech by Mr. Chidambaram Pillay gives a valuable glimpse of the thoughts his fellow students had about Mr. Parker's work:

"We, that is those whom I represent, very properly held to the view that in such an enervating climate like that in Nagercoil hard work of any kind was bad for one's health. And we acted up to that principle. Further we presented that aspect of it to Mr. Parker as emphatically as possible though silently. But Mr. Parker never could see that. For him there was nothing like work, he himself worked like a Trojan. We sincerely regretted it. The trouble did not end there. He worried us into working.

"And now where is the old Christian College? Do you recognise it anywhere excepting us? We were mighty poor. Mr. Parker and his staff worried us and we worried through. But all of us have made good. That is the acid test, the slackers, the idlers, the shirkers, lotus-eaters, all have made good. I really fail to remember anyone of those days, who had passed through Mr. Parker's hands, having proved a failure subsequently. Each one has been doing really remarkably well. So that, when I say it, there is really no boast that to-day is as much the Old Boys' Jubilee as Mr. Parker's. For whatever we have achieved is Mr. Parker's."

So far Mr. Chidambaram has spoken. In the following paragraph it is Principal George Parker himself who shows his mind.

The Scott College

"In the higher aspect of our work as missionaries I am much encouraged. Considering the changing times and the disturbance in mind and soul through which young Indians have passed during the last few years I am profoundly thankful for the amount of response we have received in our Bible teaching and direct Christian work, and still more for the opportunity which our College has given us to enter to some extent into the lives of those youths. There is practically no other way by which we can come into contact with them.

"The political agitation has hardened Hindu young men against Christianity as a Western religion, but all missionaries in College work agree that never before has Christ and His teaching been so acceptable to them. For this reason during the last few years I have confined myself strictly to the gospels. If the wrong strings are touched restiveness will soon show itself, but anything which helps to make clearer and more vivid the life and work of Christ is thoroughly appreciated. I, with many others, attribute this attitude to the effect of the personal life of Gandhi just as much as the political unrest among these youths is due to his wrong-headed political leading. You may have seen it stated that quite recently when Gandhi offered to give religious instruction in a College and invited the students to choose the subject they chose the New Testament. Even the *Madras Mail* thought this was so striking that they had a leader upon it. You know that I do not lack in sympathy with other forms of missionary work. But I am sure of this, the Christian Church must not be outside the lives of these young men."

SWANWICK, 13th-19th AUG. **HIGH LEIGH, 26th-29th AUG.**

Registration forms for the Society's Annual General Conference at Swanwick, and for the Conference of Missionary Workers and Campaign Officers at High Leigh are now ready. It is important that applications for membership of both these Conferences should be made at once. A limited number of places at the Swanwick Conference for delegates appointed by Churches, Sunday Schools and Auxiliary Committees will be reserved until July 23rd.

The registration fee for each Conference is 7s. 6d.; total fees for Swanwick £3 0s. 0d.; total fee for High Leigh £1 12s. 6d. Applications in all cases to be made to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1.

HERE AND THERE

A.E.M.

Are You a Mason ?

The New-comer : " I should like to become a worshipper in the Church of which you are minister. Will you tell me frankly what you think would be a just contribution on my part to the funds of the Church ? "

The Minister : " Are you a Mason ? "

The New-comer : " I am."

The Minister : " Then it would be a perfectly satisfactory gift if you gave to the Church as much as you give to your Masonry."

The New-comer : " I can see that is fair, but till you mentioned it I confess I had not thought of anything like so large an amount."

Twenty-five Years of Progress

An astonishing increase is seen in the amount of money being raised in the mission fields of the L.M.S. In 1900 the money so raised and expended was £23,000. In 1925 it was £179,000.

Church membership has also increased. It has, in fact, doubled since 1900.

These encouraging facts and many others will be found in the new leaflet entitled " Progress Through Twenty-five Years," a copy of which will be sent on application. It ought to be of the highest value to collectors and speakers.

Money for Ships

" May I tell you how we improved our collections in our two Primary Departments," writes a correspondent. " I drew two pictures of the *John Williams* on a large card and coloured it as best I could. Then, where the bulwarks break, about a third of the way down the ship, where the shading is dark because of the awning, I cut a slot big enough to take a penny. It does not show because of the shading around. Behind I fastened a box, which not only keeps the picture upright, but receives the contribution. The children so like putting their money into the ship that they refuse to come to school without the ' cargo to put aboard.'

" Now I am thinking of a hospital ward for the next period, but I have not yet found my design. Afterwards I am using your model Indian village."

Big Tumours

Owing to the long delay in coming to hospital, tumours are sometimes of enormous size. Patients just drag themselves about until they can do so no longer. A woman in Tsangchow Hospital was overheard saying, " What a lucky thing they are not charging fees for women this year, or I should have been allowed to die of my tumour."

Sunday School Jubilee

The Trivandrum district of Travancore has been celebrating the Jubilee of the formation of the Indian Sunday School Union.

In that district there are 90 Sunday schools with about 6,500 scholars. Many of these belong to homes of abject poverty, where few can read. No wonder they love processions with flags and drums, songs, dialogues, sports and prizes. They had them, too, last October, and wound up the crowded days with a service in which the C.M.S. pastor, the English Chaplain and the L.M.S. agents joined forces and the children recited and sang, impersonating Bible characters.

Sunday schools can be a great power for the Church in India. The missionaries wish they had time to give to the training of teachers.

Young People's Week

Extract from a letter received at the Mission House.

> " *The Boston Auxiliary will hold a special meeting during the week of the Young People's Campaign with the idea of giving the missionary interest its proper place during that week of special effort.*

This is an excellent idea to consider. The Christian appeal is incomplete without its missionary implication ; and the thought of the world-wide Kingdom of God—of groups of young people scattered here and there throughout the nations of the world, gallantly striving to build afresh along the lines of that Kingdom—is great enough to inspire our young people to " adventurous religion." Nothing less than that ideal is good enough for the special week arranged by the Congregational Union Young People's Department, March 20th to 26th, 1927.

Can *you* arrange a meeting of this kind ?

"God's Money or Mine ?"

The Urgency of Finance

THIS is the closing month of our L.M.S. financial year and we have before us a stupendous and yet quite possible task. Our financial returns to the close of January show that we are but slightly ahead of our income for the same date last year. This means that unless the income for the two closing months goes considerably forward, the Directors will have to face again a deficiency of more than £20,000. We want all our friends to realise the inevitable effect of such an untoward result. It *must* mean a reduction of L.M.S. work in a time when all our hopes are centred upon advance. We cannot grow weary in well-doing if the cause of our Master is to prosper. The situation is not an occasion for sighing or weariness or criticism ; it is a call to reconsecration and to renewal of widespread effort. The burden of the field is laid upon us, and it is above all a test of our spiritual strength.

Available Resources

Our method of approach to this great task is not simply or supremely one of pounds, shillings and pence. The human side of it is its outstanding feature. Put persons in the place of pounds, and for the £20,000 we so urgently need think of at least 20,000 men and women. An average increase of ten people in each church caring seriously for the work of Christ throughout the world would change the issue. This might mean fifty or more people in some churches and but five in others. A great enrolment of new givers is the sure way of lasting advance. For this purpose we would enlist the aid and careful attention of deacons as well as ministers. Help in the task of wider enrolment should be sought from the diaconal body. It is with a view to the more thorough survey of missionary capacity within every church that so much attention has recently been given to meetings with deacons in the work of the campaign. A number of towns and districts have had conferences between deacons and missionary workers with excellent results. We must go forward with this practical form of campaign service.

The Problem of Christian Stewardship

With a view to helping our Church members to a clearer thought about the use of their money a leaflet, entitled **"God's Money or Mine?"** has been issued by the L.M.S. It would be a good thing to secure from head-quarters a supply of these and to put them into the hands of subscribers before calling for subscriptions. It is astonishing how few people think carefully about their gifts and subscriptions to God's work or relate these prayerfully and honourably to their regular income. The whole work of the Church would be helped by responsible forethought in this matter, and our missionary service, in this as in other things, may be to the good of the whole Christian enterprise. Another useful and thought-provoking leaflet dealing with **L.M.S. progress through twenty-five years,** is also ready for judicious distribution.

Special Efforts

A word should be written in appreciation of the efforts continually being made by devoted friends for L.M.S. work. Recitals, drawing-room sales, school entertainments, local missionary exhibitions of curios and so on are continually happening, where interest, talent and work are enlisted for missionary help. A Congregational Sunday School in Lancashire, under the direction of the minister and his family, recently gave an entertainment, and by this one effort realised more than £20. The event wrought both happiness at home and blessing abroad. Our churches possess a great wealth of personal gift and attainment available for such forms of service.

Prayer—First as well as Last

A great outburst of prayer for China in our churches has been a feature of the work of the past two months. Such prayer is needed not only by our missionaries, but pre-eminently by the sorely-tried leaders and members of the Chinese Church. An era of real persecution has broken upon many churches in Central and Southern China. Our Chinese brethren are in trial of their faith. As these are prayed for, let us also pray that our personal devotion and gifts may in themselves be a testimony to our care for the whole Church of God.

To Treasurers and Collectors

Remember that March 31st is the closing day of the Society's accounts and bring all the gifts into the missionary treasury by or before that day. We look for a record closing month and one of good cheer in the face of deepened need and tremendous tasks.

Unequally Yoked

Christian Hymns in a Heathen Ceremony

By Edith S. Murray, T'sangchow, North China

7916

Incense burner at Nansiang

A FEW months ago, when fighting was rife in this part of China, a girl dressed as a boy was brought into hospital wounded in the arm by a shot from retreating soldiers. Accompanying her was an uncanny-looking individual, dressed as a Buddhist priest, with shaved head and a voice exactly like a man's voice—indeed the nurse was not sure whether it was a man or a woman for quite a long time, and was somewhat afraid of "it." However, she proved to be a woman, and on further acquaintance became quite friendly. She was a priestess in the Goddess of Mercy's Temple about two and a half miles away, and the wounded girl was one of her acolytes, or disciples, about eighteen years old. The girl was very bright, and became very much interested in the stories of Jesus which were told every day in the hospital, but she was specially fond of the hymns, and learnt to sing several of them. When she was well enough to go home, she took some books and pictures with her. After a few weeks we went to visit her and were rather startled to find these Christian pictures hung up on the wall of her room side by side with those of the false gods. Both she and the old priestess assured us that they did not really believe in the false gods, but they had no other means of livelihood except the service of the temple, and once given to the temple it is most difficult to get away from it.

It looked like a Wedding

Afterwards we paid another visit to the village, and when we reached the courtyard of the temple premises where she lives, we saw a lot of people, red lanterns suspended over the door, red silk draped about the doorway, and some men playing several weird musical instruments, including gongs and drums. It looked like a wedding! We were told that our young friend was to be "married" to the god. Her pigtail had been cut off. She put on a rich silk robe, then a black brocaded satin waistcoat on top of the robe, a black satin cap, and lastly a long red silk scarf wound round her body, crossed at the shoulders, and bunched up into a big rosette in front.

It was a warm day, and the room was crowded, and the perspiration streamed down her face, but she talked to us as if nothing exciting was happening, and asked after all her hospital friends. The old priestess warmly invited us to stay to the feast, but of course we refused as politely as we could.

We naturally felt that we were intruding and hindering the "marriage" ceremony, but were not allowed to leave until we had sung three or four hymns. Can you imagine how strange it was to sing "There is only one true God," "Come to the Saviour," and "Jesus loves me" in the very middle of a heathen festival? In our hearts we prayed that the words might sink into the poor darkened souls who were *singing with us.*

The Beloved Physician

(Cecil Davenport, of Shanghai)

By Mrs. Willett Bevan

A learned gentleman, courteous and grave,
His outward aspect touched with that reserve
Which holds familiarity at bay.
Yet one in whom a sense of humour stirred
And sympathy your confidence inspired.
Man of keen intellect, of conscience clear,
Sane mind in body sound facing the world.
A man who, having gifts God-given, held
The thing a trust, to increase and to use
For others. "Not the wine drunk, but the wine
Poured forth"—his creed! He used himself
Till, spent to the last heart-beat, came the call!

The Chinese Healing Art

By T. Z. Bau, M.B., B.S.

These notes by a Chinese doctor are taken from a paper read before the Hong Kong Union Medical Society. Dr. Bau was a student of Medhurst College, Shanghai, and received his medical training at Hong Kong University, having proceeded there with a scholarship from Medhurst.

THE history of medicine in China dated as far back as 2699 B.C., when the Emperor Chin-nung first compiled a catalogue of medicinal herbs.

The sciences of anatomy and physiology are entirely neglected by Chinese doctors. There has never been any dissection of the human body and their ideas on the subject are rather fanciful. The Chinese have too profound a respect for the dead to employ corpses for anatomical study, and to touch a dead body or in any way to molest it is an abominable sin.

The Chinese doctor has very few things to trouble about for his information with regard to the condition of his patient. Having felt the sick man's pulse, looked at his tongue and otherwise observed him, he has finished his diagnosis and must prescribe accordingly.

There are few sights in the world more pathetic than one that can often be seen in this colony. It is that of a frenzied Chinese mother beating with sticks the garment of a sick child and repeating incantations to drive away the evil spirits from the garment.

There are two striking facts in the Chinese medical profession : (1) there are no medical schools, the profession being hereditary, receiving very few recruits from outside ; (2) there are no hospitals. The Chinese consider it would be a neglect of duty to send any of their people when sick to such institutions.

Chinese doctors are not held in high esteem in the eyes of the public. It is perfectly free for anybody to practise medicine, and there is practically nothing to check quackery.

To sum up, there are good reasons why Chinese medicine has not been able to make any improvement. Ignorance of the structure of the body leads to imperfect speculation. An unreasoned reverence for authority prevents any real progress.

It is perhaps too rash to imagine that medical science has nothing to learn from the Chinese doctors. There is no doubt that they possess remedies which have worked wonderful cures. Chaulmoogra oil (now universally recognised as the specific for leprosy) has been used in China as far back as the twelfth century. People who compare Chinese medicine with Western medicine before the thirteenth or fourteenth century will find that Chinese medicine is in no way inferior to Western medicine of that day. It is a matter of regret that for several hundred years the Chinese have been doing nothing. The duty has now devolved upon us to bring the Chinese medical profession on to the track of modern science, to wipe away from the minds of the people the superstitious ideas and fanciful theories which have hampered the nation's progress for centuries and to investigate and retain what may be of real value.

Prayer and Thanksgiving

Let us give thanks—

For the fine spirit shown by Chinese Christians in spite of the turmoil and fighting.

For the safety and welfare of our missionaries.

For the way in which the campaign is being adopted in Jamaica and Australia, in the Gilbert Islands, the Cook Islands and South India.

Let us pray—

For the Church of Christ in China, and for all foreigners resident in that land.

O God, Who art so great that Thou knowest by name each one of the unnumbered millions of this vast land, mould the destinies of its people, make them the instrument of peace and not of war, of good and not of evil, of truth and not of error. To this people who for ages have worshipped afar the God of Heaven, high and lifted up, reveal Thyself in Thy glorious majesty and condescending love.

For all Missionary Collectors who are gathering in subscriptions during this month.

For a great outburst of Christian generosity, so that deficiency may be avoided.

O Lord, Who hast given unto us, Thine unworthy servants, the manifold blessings of Thy providence and the riches of Thy grace, make plain, we pray Thee, unto us all the holy privilege of giving, that we may know the joy of sharing our time, our talents, and our substance in the cause of Thy Kingdom, through Jesus Christ our Lord.

Twenty-six Years after the Boxers

By Evan Bryant, B.A., B.D., of Tsangchow

A crowd is assembled, several hundred people, all ages, both sexes, quiet, orderly. Every eye is on a brightly-lit lantern sheet high set on the long south wall. Scene after scene in the life of the Lord Christ Jesus, who for their sakes died and rose again, enters eye-gate, knocking hard at the door of souls. You made that possible, you of a down-town English church's Y.P.S.C.E., through your gifts that brought me William Hole's excellent lantern slides. You made that possible, you retired minister, who gave a veritable "magic" lantern in answer to a CHRONICLE "Wants Column" appeal.

Direct Speech

"Open-air preaching, direct evangelising a thing of the past," say some. "Only the schoolmaster, the college professor, now needed, and he or she a Chinese rather than a foreign missionary." "The latter's day's done?" NO! to all such twaddle. NO! So long as millions, literally, of Chinese have not yet had Christ's death openly placarded before their eyes; not so much even as heard at least an outline of His life. Four hundred million people take a terrible lot of reaching! No, too, for the people will not come to you till you first go to them; and a new generation is constantly arising who have not known Joseph. And No, lastly, for the college and school directly reach but some 20 per cent. of that four hundred million who alone are book-learned. Only indirectly and slowly, oh, so slowly, do they evangelise the other 80 per cent., the farmers, craftsmen and shopkeepers.

School and Church

"Education now the vehicle of Christ, not preaching!" No! For though colleges and schools and all good things grow out of the people's churches, churches *of the people* do not as a rule grow out of schools and colleges, *pace* much popular theorising to the contrary. Colleges and schools, missionaries must have—as long as China will let us! But direct evangelisation must not be left undone, wheresoever the people can be got to hear it, at the street corner, in the open air, or in public park. Your political agitator, your nationalist propagandist, they know its power. The Church seems in danger of forgetting it. Great the power of public speech, even if the pulpit be only a table by a magic lantern high-perched in the midst of a crowd in a small parade ground "twenty-six years after."

After what? Roll back Time's curtain. It is 1900. At this same spot another crowd is assembled, men in hundreds, noisy, wild, bloodthirsty, "Boxer"-led. A foreigners' chapel is being bashed to bits. A foreigner's converts, deluded renegades, "worthy of death," will next be hacked to pieces: the Chinese martyrs of Yensan, spiritual children of our Jonathan Lees, Thomas Bryson, Alexander King, D. S. Murray, Arthur Peill. The Church is blotted out.

Twenty-six years have rolled by. A fine Christian school of over 150 boys and girls in it, renowned throughout the county, all run by Chinese and self-supporting, has been built up within a stone's throw of that hallowed spot, now the police parade. But no Christian Church has risen Phœnix-like yet. Verily Churches (located elsewhere) create schools which may and do pave the way. Our Yensan Christian school is well fulfilling its own function. But no Church has yet risen in the town that saw foreign premises destroyed and the dust of whose streets was mingled with the blood of saints.

Rebuild the Temple

We owe it to these to rebuild the temple. In spite of all agitation and anti-foreign outcry, the Good News is welcomed to-day by the man in the street as never before, when he can hear it. Only, all the present missionary and Chinese Church forces together, *vis-a-vis* the need, are but as a drop in a bucket! How can the Churches of the West be made to see the vastness of the yet-to-be-reached China; made to feel the need for more preachers, preachers, preachers, women and men, to reach China's three hundred million common people outside the reach of professor and schoolmaster? Who will come over and help? Beware lest the real success of Christian Missions in China: the creation of a fine body of Christians, their growing healthy independence, the penetration of Christianity into high Chinese circles, and the magnificent Missionary Union institutions of higher learning, for all of which we ought to shout "Hallelujah!"; beware lest these hide from our eyes the vast work yet to be done, far exceeding for a generation to come the strength of that splendid healthy youth, the Chinese Christian Church of to-day.

The Cross the Starting Point

By Edward Shillito

The Christian life is an answer of gratitude and faith to Christ crucified. It can have no narrower range than the range of the love which was revealed on the Cross. The Christian man knows himself at the Cross to be redeemed at a great price; and there he knows every man to be a brother for whom Christ died. The world with its conventional boundaries and its divisions is crucified unto Him. THE CROSS IS THE STARTING-POINT OF ALL MISSIONS.

WE cannot believe in the Crucified without believing in Missions. We cannot continue to believe in Missions unless we believe in the Crucified. In Christ we see the love of God in action redeeming—whom? If we are to come within the healing and mercy of the Cross, there can be no limiting His grace to His own nation or His own age. We only come into that scene, if all other men are within it. We are only saved in a saved world. *There is no Cross which is not a starting-point of Missions.*

* * *

In the Cross judgment is passed upon the world. It is not the sin of a Pilate or Judas alone which is revealed. It is the spirit of evil which is at work in man in all lands and in all ages; it takes on different expressions, but it is the same to-day as in 28 A.D.; it is the same in London as in Jerusalem; it is the same in Calcutta or Peking as in London. In the Cross there is the judgment of all mankind. And on that judgment rests the one hope of mankind. The judgment means the revelation and the destruction of the evil. The Prince of this world is cast out. *The Cross of Judgment is the starting-point of Missions.*

* * *

In the Cross there is deliverance for the soul, judged and humbled and restored. How can such a soul fail to carry to those who shared his complaint, the Word of Healing? How can he limit to his own people that Word which has reached him across the barriers of many nations? The Son of God who loved me and gave Himself for me is the Lord of all Missions. The great Apostles have always confessed this to be their master motive. They could not tarry within the happy circle of the redeemed. They had to go out into the surrounding darkness. *The Cross of Infinite Love is the starting-point of all Missions.*

The "Tara" in the Tiger Jungle

Medicine by Motor Launch

GOSABA is the principal village of Sir Daniel Hamilton's settlement on the edge of the tiger jungle in the Sunderbunds, and is about fifty miles south-east of Calcutta.

We have toured right round the estate in our new motor-launch, the *Tara*. Over thirteen thousand acres have been reclaimed from marsh and jungle, and afford rice and home to over three thousand men, women, and children, of whom over four hundred are our own Christians, gathered in twenty years from even more inaccessible parts of the Sunderbunds. About seven thousand acres of tiger jungle still remain.

A medicine-chest carried by me and used by my wife proves a very efficient instrument in breaking down suspicion and mistrust among the primitive, ignorant peasants of the jungle tribe. They at once become friendly and hospitable, and quite ready to listen with interest to our message of the love of God in Christ.

In the boat we keep an additional store of sulphur and soft soap for itch, and goa powder for ringworm, and we often have a friendly little crowd accompanying us to the boat to receive further treatment.

Ringworm and itch are very prevalent in the Sunderbunds, and are aggravated by the bad and salt water. But they have won us many friends. We find that the last remnant of shy reserve has melted away when my wife has provided ointment for the sores of a baby covered from head to foot with itch, or when, armed with a feather and helped by the advice of half a village, I have painted a ringworm patient all over with iodine. When this operation is over, he has taken me, not literally, fortunately, but very really, to his heart. Truly, sweet are the uses of other people's adversity.

(*From Jas. H. Brown, of Calcutta.*)

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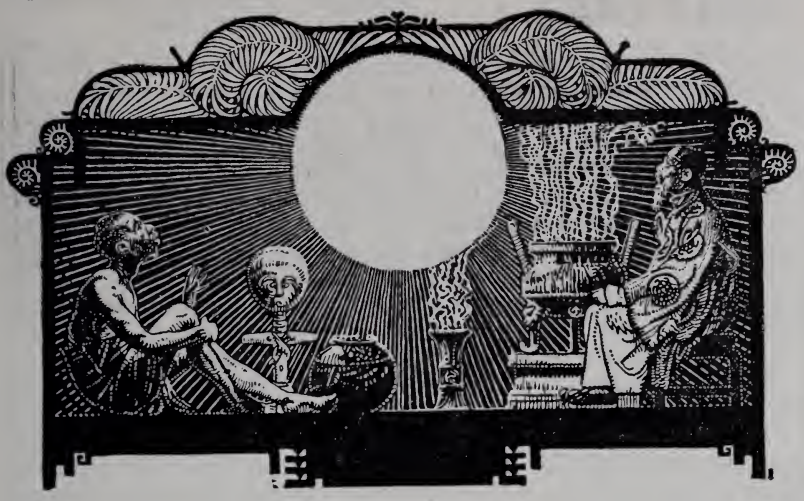


The people who sat in darkness have seen a great light.

From "Onze Bijbel in het Volksleven."

India and Christian Books

AMONG the many signs that indicate the remarkable change in the attitude of the thinking people of India towards Christianity at the present time, is an almost complete absence from circulation of anti-Christian literature.

A few months ago in response to an anxious question from a home supporter, a friend in Madras caused inquiries to be made in many parts of India among people best fitted to form an opinion on the matter. The inquiry touched most parts of India except the North, and embraced also Burmah. There was a striking unanimity in the replies received. All agreed that the absence of anti-Christian propaganda was very noticeable. Both the English and the vernacular Press is at present singularly free from the bitter spirit of antagonism that used to be almost habitual. Of criticism of Western ways and Western policy and keen censure of much of the conduct of so-called Christians, there is plenty. But many testify to the wonderful homage now being paid by Indians to Jesus Christ. "In general the excellency of Christianity and the nobility and holiness of Jesus are frankly admitted."

The summing up of the position by a well-known Indian Christian is well worth quoting in full.

"There is now-a-days very little really anti-Christian vernacular literature, here at any rate, and what some people are still inclined to call such differs very greatly from what used to be so called a quarter of a century ago. What I mean is that the criticism of Christianity that one sees now in newspapers and magazines is not noisy, irreverent and merely destructive as it used to be in former days. An open-minded Christian will learn a great deal from the present-day criticism.

"It points out what is lacking in the outward profession of Christian men and women; how certain Hindu beliefs correspond with Christian beliefs; how the teaching of Christ includes things taught in the Hindu scriptures; in what manner certain Christian doctrines may be re-interpreted from the standpoint of Hindus; what is the true meaning of the Christian idea of the Atonement, and so on. This criticism shows how the spirit of Christ is slowly and imperceptibly permeating Hindu ideas; and in what directions certain Christian dogmas which are presented by missionaries in cut and dry forms need to be re-stated in order that they may be fully comprehended by the Indian mind."

A Farmer's Tour

AT a recent Sunday morning service at Elswick Memorial Church, Mr. James Hill, by invitation of the minister, gave impressions of missionary work received during his recent tour in South Africa with a party of British farmers. He confessed that he went out to South Africa somewhat prejudiced against missionaries because of what he had heard. Many white people in Africa were also unsympathetic, but he very soon came to the conclusion that they were judging the value of the work from the standpoint of those who regard the native as a commercial asset. He stayed for some days at Dombodema (Rhodesia) with the Rev. John Whiteside of the L.M.S. He was greatly impressed with the character of the Christian natives, and with their sincerity and enthusiasm. He saw just the ordinary work of the week, and was present at both the Sunday services.

A Contrast—1915-1925

A School contributes 20s. a scholar each year

IN 1915 a small Sunday School of about sixty scholars contributed to the funds of the L.M.S. £2 3s. 6d.

In 1925 the same school, reduced by circumstances over which they had no control to twenty-five scholars, contributed £24 10s. 6d.

How has it been done? The children are sons and daughters of parents from whom no large gifts have been available.

In 1915 the Missionary Secretary came to the conclusion that by encouragement and interest at least double the amount should be forthcoming, and as a beginning persuaded the School Officers to have weekly collections instead of monthly. This was followed by obtaining promises from sympathetic members of the Church of penny a week subscriptions to be collected by volunteers among the scholars. The first year these efforts amounted to £7.

Attention was then concentrated upon the N.Y.O. and Self-denial week, the former in 1915 having resulted in £1 1s. 3d. and the latter 6s. 9d. By degrees these have been increased to £8 10s. and £1 respectively.

The monthly school collections, which totalled 15s. 6d. for the year 1915, in 1925 realised £11 18s. by weekly collections.

By these various efforts the School has contributed during the past three years an average of £1 per scholar per annum.

This remarkable result has only been brought about by sustained effort. The Superintendent has taken an active interest in the work, interesting and stimulating the children at every opportunity, but the main result is due to the persistent efforts of a very energetic and enthusiastic lady secretary, who believes in many small gifts rather than depending on a few larger ones.

Stowell of South India

A Loss to the Mission

ON January 18th, Rev. F. A. Stowell, M.A., succumbed to typhoid in India, where he had been working since 1909. When he took farewell of the Board on September 29th he was in most vigorous health and full of keen devotion and hope as to his forthcoming educational work. During his furlough he had taken a special course of training in education, and quite recently proceeded to his M.A. degree at Oxford. He was the fourth and youngest of the well-known Stowell family to pass through Mansfield, and was a brother of Rev. Stanley Stowell, of Ashton. Mrs. Stowell returned to India with him, but their five children are at home.

The loss of this young and able member of the South India staff will be a severe blow to the Mission already manned by a too thin line.

Livingstone Memorial Sunday

A March Celebration

SPECIAL interest attaches this year to the 19th of March—David Livingstone's birthday—in view of the movement afoot to rescue his birthplace from demolition. Of Livingstone's pre-eminence in the Missionary World there is no question. But his early home has hitherto suffered from a strange neglect.

The Fund, started four months ago to convert the early home into a Memorial Museum, is, considering the difficulty of the times, making good progress. But much has yet to be received before the scheme can be carried through worthily.

The Sunday schools of Great Britain are being invited by the Scottish National Memorial Committee in Edinburgh to make the Sunday nearest to his birthday a day of special remembrance when their help will be asked for this Memorial plan. The Scottish Churches are supporting heartily. The English Sunday School Union has given its blessing, and the Young People's Department of the Congregational Church is backing up warmly.

A special Livingstone service has been prepared, a specimen of which can be obtained at Head-quarters of the L.M.S., 48, Broadway, Westminster, S.W. Price 4½d., including postage.

The Hon. Treasurer of the Memorial Fund is Mr. J. MacGregor Hart, C.A., 142, St. Vincent Street, Glasgow.

The Outcaste Child

By Violet Gillman Jones,
of Chikka Ballapura, South India

THE weekly clinic of last year was sometimes very well attended, but if there happened to be a wedding or festival, no one turned up, and we had our journey for nothing. The women who came to that clinic were mostly high caste people, and they would never admit their children were not well, and would never permit us to give medicines, or do any treatment. I felt this was a waste of time, and after giving it a trial for several months, I called the Committee together to suggest a new scheme. The Committee consists of Brahmin ladies, wives of the officials and prominent men of the town, together with a few Christian ladies.

Outcastes more responsive

It was decided at this meeting to hold a weekly clinic for outcastes and others, to be held on my veranda every Saturday afternoon, and that one anna should be given to each mother bringing up a child, and that a set of clothes should be given to each new born baby on its first visit to the clinic. This was decided in order to encourage them to attend. The result has been very encouraging, and we have an average attendance of forty babies up to four years of age.

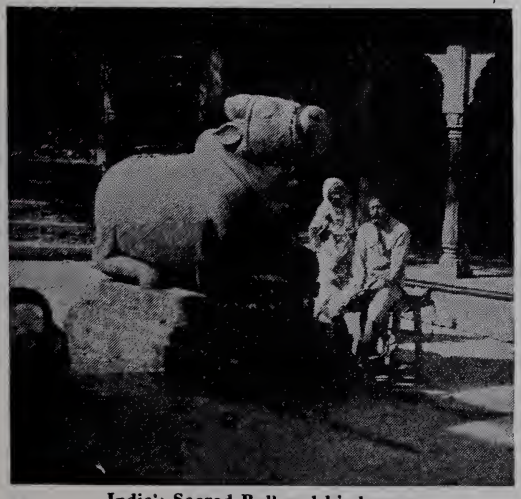
Municipal Milk

As a number of the bigger children require more nourishment than their parents can possibly afford to give them, it was resolved at another meeting to ask the Municipality to allot an annual grant for milk for these children. They responded most willingly, and sanctioned a hundred rupees (£7 10s.) annually for this purpose. They also at the suggestion of Dr. Rajaratna during our Health Week sanctioned twenty-five rupees (£1 17s. 6d.) per annum to be given in maternity benefit to poor mothers to help them to obtain milk and nourishing food. This money is to be handed to our Committee for distribution.

Weighing the Babies

At the clinic all the children up to three years of age are weighed. The mothers take great interest in this, and are most distressed if their children have lost weight. They always report if a child has a cold or cough, fever or other small ailment, and are willing and grateful for the medicine given. Before giving the one anna to each mother they have to listen to a lecture on hygiene, or the prevention of such diseases as cholera, malaria or plague. A certain number of caste people attend the clinic, but the majority are outcastes. The Committee members and Municipal Councillors fully understand this, and declare their willingness to help their poorer brethren.

The pride which so many of the mothers take in their babies' progress fully compensates us for the time and labour given to the work.



India's Sacred Bull and his keeper

Edgar Cyril Knight

ON January 17th a Mansfield man in his first year, Mr. Edgar Cyril Knight, B.A., lost his life in a motor-cycle accident in Essex. Mr. Knight was a graduate of King's College, London, and a member of Westcliff Congregational Church. He was a strong, athletic man who had done great service in boys' camps and in the Student Movement. He was an accepted candidate of the L.M.S., and it was hoped that he might eventually go to India. Although he had only had one term at Mansfield, he soon discovered an opening for new and pioneering Sunday school work at Swinford Bridge, between Oxford and Eynsham, in a mushroom community dwelling in army huts—a very genuine piece of missionary enterprise. He was on the eve of returning to Oxford for the new term.

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